

MAN ABOUT TOWN.

DECORATION DAY.

She sets off her face
With a bit of lace,
And adorns her dress with ribbons gay,
While she looks so neat
And so very sweet
I wish it always Decoration Day.

Chase and Campbell have been at it again. I know it, because the Lima (Ohio) Daily Republican says so. It doesn't mention either Chase or Campbell in person but it describes a little confidence game which bears their ear marks. It was the same game they played on poor old Fred Gleim. One of them met James McGuire, of Lima, who had just sold his farm. They came the three card tramp act on him. It worked beautifully, lost sister and all, and when McGuire opened the tin box it contained only a pair of socks. He invested \$2,000 with Chase & Campbell and he hasn't seen it since. He won't, at least not for some time now.

Did a certain young Benedict ever tell you how he was once shaved by a woman? No? Well, he was down at Senachwine for a couple of weeks, long before he became Benedict, and as there was not a barber to be found, soon accumulated somewhat of a beard. It bothered him terribly and he had been chewing the rag around the place for a day or two when the landlord asked what ailed him.

"Oh, all enough," he growled; "I've got an eight-days' growth on my face."

"Why, my wife can shave you; she always shaves me."

She shaved the young man. That is, she called it a shave. He says she pulled the beard out by the roots and after every swoop of that terrible razor left a path of blood. He chewed no more rags. She never shaved him again.

Frank Kendall bought a cow the other day from a farmer living west of town. The cow got out on Monday and went back to the scenes of her childhood. On Tuesday he overtook her near Buffalo Rock. On Wednesday he located her down in Hess' second addition. On Thursday he found her eating May apples on the canal. Since then the cow has been anchored to his back fence by means of a log chain.

Did you ever go behind the scenes during the progress of a play? Most of you who never did. Most of you never saw an actor in all of the horrors of his make-up away from the fore of the foot-lights. Don't try to. You won't like it. A venerable old sire, in the glare of the foot-lights, is really a young fellow with a sack of flour evenly distributed over his countenance. A dissipated, middle-aged man, is a fellow with a regulation Apache war map face dotted with brown paint. The old lady is a study in flour and old New England varnish. No, don't go behind the scenes if you would enjoy the play.

When an actor will follow a girl about 'teen blocks and is then compelled to see her take the arm of another fellow and look back with a saucy turn of her head, I have my thoughts, but they are not sympathetic to the actor. I think he is a fool. Eh, Gilbert?

The Rev. Martin E. Cady, an unassuming, quiet, well-meaning Methodist parson of Rockford, has suddenly bounded into local fame, if not hot water. He was called upon to preach the funeral sermon of a member of the G. A. R. He had been a good soldier, a good citizen and the kind-hearted father of a family, but he had become a dissipated drunkard. The honest parson did not fail to "improve" the occasion of delivering his funeral discourse to "ring in" a scorching lecture on temperance, enforcing his denunciation by pointing to the awful example before them. The comrades of the dead soldier, horrified and indignant, were almost ready to lay violent hands on the poor dominie, whose sermon at once became the town topic of reprobation. The parson's explanation of his violation of the maxim against speaking ill of the dead is that he had solemnly promised the dying man at his bedside to preach such a sermon at his funeral.

The people of Granville were shocked on Monday to hear that Chas. Sickinger, a highly respected farmer living near that village, had died suddenly of poison. It appears he had been suffering with toothache, and during the night had been taking a few drops of laudanum at a time into his mouth to ease the pain from a four ounce vial. It is supposed he swallowed a little from time to time until he became unconscious and then drained the vial. In the morning he was so far gone that though a physician was promptly called he was beyond resuscitation. He was about 55 years of age and leaves a wife and twelve children.

Mr. R. P. Porter, superintendent of the census, sends us about two columns of matter for gratuitous insertion, intended to assist the enumerator in his work among the farmers by giving the latter an inkling in advance of what is coming. They will be asked to answer thirty-nine questions, this paper informs us, besides all the questions covered by the regular agricultural schedule No. 2, involving special investigations into such matters as viticulture, nurseries, florist, seed and truck farms, semi-tropical fruits, oranges, etc., live stock, great ranges and in cities and villages; also the names and number of all the farm organizations, such as agricultural and horticultural societies, farmers' clubs, granges, alliances, wheels, etc., in the enumerator's districts. Upon the whole, it looks, if the enumerator is to propound and record answers to all the questions here indicated, as if he will have at least half a day's work at every farm house he visits. We should have been glad to publish the document as a curiosity, if for no other reason, if it had reached us in time, but as it came too late for this week's weekly, the census fiend will be among the farmers before the document would reach them in our next weekly issue.

Harvard University at Boston has so changed its curriculum as to reduce the regular college course from four to three years.

SAYINGS AND DOINGS.

REVIEWS OF THOUGHT AND MOVEMENT IN ECONOMIC FIELDS.

Matthew Marshall and the Shorter Work Day—Hints to the Workingmen—Dr. Talmage and the Burning Question. Co-operative Boarding Houses.

In an article on the May day labor demonstration (New York Sun, May 5) Mr. Matthew Marshall makes several statements which must not be allowed to go unchallenged, especially because of the recognized ability of the gentleman and his career as a writer for many years on financial and social topics. Mr. Marshall's usually logical and clear cut style of reasoning makes his utterances worthy of the most careful consideration by all seekers after truth. He is always willing to look at the labor question from a fair standpoint and is entirely free from the class feeling which dominates so many men of position upon the other side. These qualities, which inspire the admiration of all fair minded opponents of his doctrines, make it the more necessary that his errors should be pointed out, for such a man can do more damage than a whole host of narrow minded and prejudiced professors and so called economists.

Mr. Marshall has gotten the idea into his head that a reduction of the hours of labor to eight per day will lessen the aggregate product of labor and consequently decrease the purchasing power of wages. This is a serious error that he must correct before he can clearly understand the economy of life, which is made up of production, distribution and consumption. To fully understand why he is all at sea in the eight hour discussion it is only necessary that the student of economy should read the following extract from the article to which reference has been made.

"On the one hand, the reduction (in hours) tends to check the demand for labor, and, on the other, to invite competition. The question is: With a diminished amount of work to be done, and with more men to do it, can the present rate of compensation be kept up?"

The fundamental principle of the eight hour movement has always been that the reduction would increase the demand for laborers and give employment to the idle. Why Mr. Marshall should assume that the amount of work to be done will be diminished by the inauguration of the eight hour day passes comprehension. The ability of idle men to consume is limited. If they are employed they become able to buy the products of labor, and the aggregate of production must be increased to meet the demand. As Mr. Marshall has admitted in another article, the unemployed are the chief factor in keeping wages down. The application of this truth to the above is obvious.

It is contended by the gentleman that the increased cost of production will rebound upon the workers as consumers, because the cost of clothing, food and shelter will naturally be advanced. Unless more than a superficial view is taken this will look like a reasonable statement. But when it is remembered that a minority only of the consumers are producers and that the increased prices must be borne by the whole, and not alone by those who obtain the advance in wages, it has another appearance. Besides, a considerable portion of the additional cost of living falls, not upon the individual, but upon collections of individuals—families—rents, for instance; hence it is easy to see how the employment of members of those families who are now idle will be a twofold gain. Of course, if it was intended to advance only one or a dozen callings on short day lines, there would be something in what Mr. Marshall says; but the programme includes the whole army of labor.

What folly there is in the statement of the gentleman that such movements as this may lead to continued reductions in the hours of labor until the condition of the people grows so bad that we "attempt the absurdity of supporting the population with one hour's daily labor." Why not reverse this bit of wisdom, and grade long instead of short? Why not the more hours we work the better off we are, and advocate a work day of twenty-four hours? "No," Mr. Marshall would say, "we need only labor long enough to supply all our needs." Good enough. That is just what social reformers say; and should the advances in modes of production be such as to enable us to produce a sufficiency by working one hour in twenty-four we will work only that one hour. The social reformers are not opposing the laws of nature, science and progress. They leave that difficult task for the other side.

Speaking of "the shorter work day suggests a thought that may be of service to organizations which have secured it or are about to do so: The question of overtime is of considerable importance. Workingmen are human, and humanity is selfish. Besides many may err in this particular from pure thoughtlessness. For example, if the carpenters who have now the eight hour day are permitted to work overtime, just to the extent that they are so allowed the object of the movement will be defeated. The rate of pay for overtime should be placed so high as to be practically prohibitive. It will be better, even in extreme cases, to prolong the completion of a structure rather than to compromise with the principle which underlies the shorter workday.

Several prominent newspapers have construed the peaceable and comparatively small May day demonstrations in Germany as a repudiation of the Socialists. This is eminently unfair, to the reds as well as to the German workingmen. Those who read and remember know that the Socialist leaders did not co-operate with the promoters of the demonstration; that, on the contrary, they opposed the programme in every particular, and especially in so far as stoppage of work and the parades were concerned.

Editors will learn some of these days that no permanent gain can come from such misrepresentations.

Now that the eight hour workday (in exceptional cases it is nine hours) has practically been secured by the carpenters, the attention of the leaders will be turned toward the miners. A great deal of preparation is necessary before this industry will be in condition to make any sort of fight. While the miners are very well organized, they are, as individuals, poorly equipped for a struggle, and the coal barons will not give in so readily as the contracting builders did. Past strikes of the miners have shown how completely the mine owners can disregard the needs of the public and the miseries of their workmen, and they are not liable to sudden changes of heart. Therefore, the labor federation should move carefully. The summer months are not favorable for a strike of coal miners, and at least six months must elapse before the season will be propitious. During the interim organization should be pushed and a monster fund collected. It is sad that the most oppressed and destitute of all the army of workers must be left in their unhappy condition so long; but it will be better in the end. When the move is made to lift up the miners it must not fail.

In his recent interview with a reporter of The New York World Dr. Talmage had very little to say on the burning question of the day: The sufferings of the millions through the operations of an unchristian system. He failed also to say anything about the absence of the poor from the churches, a subject which should certainly be of interest to every minister of the gospel. He did take occasion to say that the charge which is sometimes made, that many ministers are prone to overlook the sins of the rich men who attend their churches, was unjustified. He said that the doctor may be mistaken in denying this charge wholesale. He said that "labor has a sad story to tell," but seemed willing that the telling should be left for labor to do, while he talked about the wrinkles on the brows of employers, and the fatigued brains of bankers, but what he said was true.

The reporter asked Dr. Talmage if Christianity was not communistic at the beginning. He said, emphatically: "No!" and then went on to explain how and why the apostles resorted to the practice of sharing their goods; but he wants it understood that it was not "modern communism" that they practiced. Hardly, in those days. But it does seem that the doctor goes too far when he presumes to tell us what "Christ and the apostles" would have done had the theories of modern communism been suggested to them. He says they would have rejected it, because they did not believe that the "individual should be obliterated." A man of Mr. Talmage's learning and practical sense ought to know that the "modern" article does not "obliterate the individual." It must be understood that the reporter and clergyman were talking of the whole social reform movement, and not of what the informed social reformer knows as communism.

At Decatur, Ills., there is in full blast and prospering a co-operative boarding house. It is conducted by an association composed, at last reports, of about sixty men, women and children, who, in the words of one of the officers, "are all of the upper crust aristocracy, used to living well and who would not put up with anything but the best." And, judging from the lists shown by the secretary, they do have the very best that can be had in the market. Three meals—breakfast, dinner and supper—are served in a manner equal to any first class hotel, for which each member pays \$2.75 per week, children half price. Staples, of course, are purchased in large quantities, everything is directed by wisdom and there are no unpaid board bills to even up. In substance, these are the secrets of the cheapness. The employees are a manager, head cook, second cook and three waiters.

Co-operative kitchens and dining rooms, conducted on the cost principle, it seems are a solution of the problem of how to live well, within one's income, and they certainly are a Godsend to the wives and mothers who can avail themselves of the advantages they offer. In the Christian-Socialistic novel, "Metzerott, Shoemaker," a picture is given of such a boarding house, maintained for and supported by working people who had very little with which to make a start. There is not the slightest straining of the rules of common sense and practicability on the part of the author to make the undertaking a success; everything is as plain as a pikestaff. Intelligent co-operation offers solutions for many troublesome problems.

"Metzerott" should be read by every Christian, and especially should clergyman study it. Edward Bellamy says of it: "It is written in the power and unction of the spirit of humanity, which I imagine comes pretty near being what is meant by the Holy Ghost." The book does not pretend to solve the social-economic question, but it presents several noble characters whose lives typify the true Christianity and morality. No pessimist can read the book and close it as strong in his dreary convictions as he was when he opened it.

"Metzerott, Shoemaker," was published anonymously, but it has recently come out that the author is Miss Katherine Pearson Woods, of Wheeling, W. Va., who is as yet comparatively unknown to literary fame. She is about 37 years of age. Jos. R. Buchanan.

A Working People's College. Temple college is a working people's night college, now nearly three years in existence. During that time over 2,800 students have been enrolled. The tuition fees are merely nominal, to cover incidental expenses, the college being mainly supported by contributors in the business circles of Philadelphia. With the exception of the president, the teachers are all paid salaries. There are now twenty-five evening classes, and in the fall day sessions will begin.—Philadelphia Cor. New York Post.

Live Questions.

LIVE QUESTIONS: Including our Penal Machinery and its Victims, by John P. Altgeld, Chicago: Donahue & Henneberry, 1890.

A very handsome volume of 320 octavo pages, containing a collection of articles prepared by the eminent author and published in leading magazines of the day. The questions treated are such as affect the common safety and happiness of the community and are pressing for solution. Notably in the list is a strong and philosophic plea in favor of a legally established system of compulsory arbitration for the solution of the labor strike problem. Judge Altgeld not only establishes the constitutional power of the state to compel arbitration by the parties in such contests, but the feasibility and duty of its exercise.

The subject of pensions for soldiers is handled with equal ability and a liberal policy on the part of the government in that regard placed on sound principles of public policy and justice. The somewhat novel proposal of the abolition of justices and constables and the total abrogation of fees in the administration of our judicial system is presented in another article, and enforced by an array of strikingly forcible arguments. Other subjects, such as the Australian Ballot System, Divorce, the Slave Girls of Chicago, Anonymous Journalism, The Eight Hour Movement, &c., are treated with the same force and clearness that mark all of Judge Altgeld's efforts, and though we are far from endorsing all his views, they are such as must command respect at least from the honesty and vigor of their presentation. The volume is one which editors and men in important public positions will find equally convenient to have at their elbow.

"Hunting a needle in a haystack" is no doubt a senseless waste of time, and so would most people have said was the hunt of Mr. Wetmore, of Dana, for his watch, which he had lost while husking corn and which he had a suspicion had been dumped along with a thousand or two bushels of corn into a crib. However last week when the corn was shelled a sharp lookout was kept for the tinker and when they had got down to nearly the last shovel full sure enough there lay the watch, an ordinary open-faced time piece, unharmed, though it had lain months under tons of corn.

The Methodists of Marseilles have decided to have a new church building, and for that purpose have secured certain lots in an eligible locality, but the lots are in a condition to be made available only by extensive filling up. Now as the society is poor and as the expense of filling up the lots would draw so heavily on their resources as seriously to cripple the building fund, they have decided to make a "bee" on Thursday of this week and invite all the neighborhood in with wagons, plows, shovels, spades, etc., to take a hand in this work. A free dinner will reward all who come and help. No doubt the occasion will call out a crowd, who will not only aid in doing a good work, but have a jolly good time in doing it.

The students of Michigan University have made arrangements to present a play in Latin at Central Music Hall in Chicago. The play will be fully intelligible to a Chicago audience and would be could it be heard by an audience of the Roman contemporaries of Horace or Cicero.

An Au Sable thief went to a widow's barn the other night and milked the widow's cow. Next morning that poor widow found a pocket-book containing \$1.17 in the stall, and advertised for the loser to come forward, prove property, return the milk and get his cash.

FOR THE TOILET

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"For five years I was troubled with a disease of the scalp, which caused the hair to become harsh and dry and to fall out in such large quantities as to threaten complete baldness. Ayer's Hair Vigor being strongly recommended to me, I began to apply this preparation, and before the first bottle was used the hair ceased falling out and the scalp was restored to its former healthy condition."—Francisco Acevedo, Sillao, Mexico.

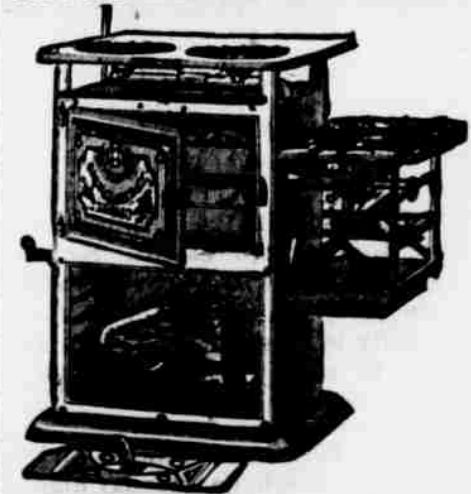
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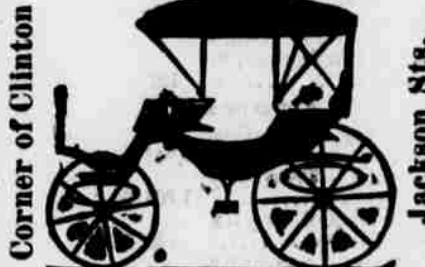


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NOTICE.—ESTATE OF THOMAS E. WELCH, Deceased.—Notice is hereby given that the undersigned, administrator of the estate of said John H. Hoffmann, deceased, will appear before the Probate Court of the County of La Salle and State of Illinois, at the County Court House, in Ottawa, in said county, on Monday, the 10th day of June, A. D. 1890, for the purpose of rendering an account of his proceedings in the administration of said estate for the final settlement.

Dated this 13th day of May, A. D. 1890.

Attorney: HENRY HELMIG, May 13-90
Clerk Probate Court, La Salle County, Illinois.

CLARENCE GRIGGS,

FINAL SETTLEMENT.—ESTATE OF JOHN B. HOFFMAN, Deceased.—Notice is hereby given that the undersigned, administrator of the estate of said John H. Hoffmann, deceased, will appear before the Probate Court of the County of La Salle and State of Illinois, at the County Court House, in Ottawa, in said county, on Monday, the 10th day of June, A. D. 1890, for the purpose of rendering an account of his proceedings in the administration of said estate for the final settlement.

Dated at Ottawa this 9th day of May, 1890.

JOHN B. HOFFMAN, Administrator, May 13-90
Attorney: HENRY HELMIG, May 13-90
Clerk Probate Court, La Salle County, Illinois.

T. C. TRENNY,

NOTICE.—ESTATE OF JOSEPH N. BESS, Deceased.—Notice is hereby given that the undersigned, executor of the last will and testament of Joseph N. Bess, late of the County of La Salle and State of Illinois, deceased, will appear before the Probate Court of said county, on the third Monday (being the 21st day) of July, 1890, at the Probate Court Room, in Ottawa, in said county, when and where all persons having claims or demands against said estate are notified to attend and present the same in writing for adjustment.

Dated this 20th day of May, A. D. 1890.

JOHANN A. BESS, Executor.

RICHOLSON & SHELLEY,

NOTICE.—ESTATE OF FIELDING HAVENHILL, Deceased.—Notice is hereby given that the undersigned, executor of the last will and testament of Fielding Havenhill, late of the County of La Salle and State of Illinois, deceased, will appear before the Probate Court of said county, on the third Monday (being the 21st day) of July, 1890, at the Probate Court Room, in Ottawa, in said county, when and where all persons having claims or demands against said estate are notified to attend and present the same in writing for adjustment.

Dated this 22nd day of May, A. D. 1890.

WALTER M. VAN HILL and JOSEPH ARMSTRONG, Executors.

RICHOLSON & SHELLEY, Attys. for Executors.

NOTICE.—ESTATE OF MARGARET MCCARTHY,

Deceased.—Notice is hereby given that the undersigned, administrator with the will annexed of the estate of Margaret McCarthy, late of the County of La Salle and State of Illinois, deceased, will appear before the Probate Court of said county, on the third Monday (being the 21st day) of July, 1890, at the Probate Court Room, in Ottawa, in said county, when and where all persons having claims or demands against said estate are notified to attend and present the same in writing for adjustment.

Dated this 20th day of May, A. D. 1890.

MARTIN J. HERTY, Administrator, etc.

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